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IN THE UNITED STATES PATENT AND TRADEMARK OFFICE  
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

Proceeding	91249427
Party	Defendant Cyberman Security, LLC
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Date	08/16/2019
Attachments	Answer and Aff. Def's to Not. of Opp. of Evolutinary Guidance 8.16.19 v2 FI-NAL.pdf(135577 bytes ) Exhibits 1 through 3 to Answer.pdf(3355808 bytes ) Exhibits 1 through 4 to Answer.pdf(3122956 bytes ) Exhibits 7 through 17 to Answer.pdf(4349194 bytes )

**BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD**

<b>EVOLUTIONARY GUIDANCE MEDIA R&amp;D INC.,</b>	)	
	)	
	)	
<b>Opposer,</b>	)	<b>Opposition No. 91249427</b>
	)	
<b>v.</b>	)	<b>Serial No. 88219305</b>
	)	
<b>CYBERMAN SECURITY, LLC AKA THE CYBERHERO ADVENTURES: DEFENDERS OF THE DIGITAL UNIVERSE,</b>	)	<b>In the Matter of Application Serial No. 88219305 THE CYBERHERO ADVENTURES: DEFENDERS OF THE DIGITAL UNIVERSE</b>
	)	
<b>Applicant.</b>	)	<b>Published in the Official Gazette of May 14, 2019 in International Class 16</b>
	)	
	)	

**ANSWER AND AFFIRMATIVE DEFENSES**

Applicant Cyberman Security, Inc, aka The Cyberhero Adventures: Defenders of The Digital Universe(“CSI”), by and through its attorneys, RIMON, P.C., hereby answers the notice of opposition (“opposition”) filed by Evolutionary Guidance Media R&D Inc (“Opposer”) as follows:

To the extent not explicitly admitted, all allegations in the Opposition are denied.

**ANSWER**

1. Admitted.
2. Admitted.
3. CSI lacks knowledge or information sufficient to form a belief as to the truth of the matters alleged in Paragraph 3 and, on that basis, denies them.

4. CSI lacks knowledge and information sufficient to form a belief as to the truth of the matters alleged in Paragraph 4 and on that basis, denies them.
5. CSI lacks knowledge and information sufficient to form a belief as to the truth of the matters alleged in Paragraph 5, and on that basis, denies them.
6. CSI explicitly denies Opposer's characterization of CSI's work. The material in the Opposed Application speaks for itself. To the extent the allegations in Paragraph 6 vary therewith, CSI denies them. CSI denies any and all remaining allegations and/or legal conclusions contained in Paragraph 6.
7. CSI repeats its responses as set forth in Paragraphs 1 through 6.
8. Denied.
9. Denied.
10. Denied.
11. Denied.
12. Denied. The materials referenced in Paragraph 12 speak for themselves, and to the extent the allegations vary therewith, CSI denies them.
13. Denied. The materials referenced in Paragraph 13 speak for themselves, and to the extent the allegations vary therewith, CSI denies them.
14. Denied.
15. Denied.
16. Denied.
17. Denied.

## **AFFIRMATIVE DEFENSES**

CSI undertakes the burden of proof only as to those defenses deemed affirmative defenses by law, regardless of how such defenses are denominated below. CSI expressly reserves the right to plead additional affirmative and other defenses should any such defenses be revealed by discovery in this case. As and for its affirmative and other defenses, CSI states as follows:

### **First Affirmative Defense**

The notice of opposition fails to state a claim upon which relief can be granted.

### **Second Affirmative Defense**

There is no likelihood of confusion, mistake or deception between opposer's mark and the CSI mark THE CYBERHERO ADVENTURES DEFENDERS OF THE DIGITAL UNIVERSE as well as by reason of the different goods and services of CSI and Opposer.

### **Third Affirmative Defense**

Upon information and belief that as a result of Opposer's own acts and/or omissions the Opposition is barred by the doctrine of estoppel.

### **Fourth Affirmative Defense**

Upon information and belief as a result of Opposer's own acts and/or omissions Opposer is limited by law to only a registration with the non-disclaimed word LEAGUE.



#### **Fifth Affirmative Defense**

CSI alleges upon information and belief that as a result of its own acts and omissions, Opposer has waived any right to pursue its opposition.

#### **Sixth Affirmative Defense**

CSI alleges upon information and belief that the Opposition is barred as the term CYBERHERO is generic as recognized by the media and entertainment industry and the world generally (*See Exhibits 1-17* attached hereto and made a part hereof) including comments by Opposer's personnel and/or executives), dominates opposer's mark, ignoring the clear limitations thereof, and attempts to broaden that generic term creating unclean hands by Opposer.

#### **Seventh Affirmative Defense**

Any and all acts alleged to have been committed by CSI were performed with lack of knowledge and lack of willful intent.

**WHEREFORE**, CSI requests that the Notice of Opposition be dismissed with prejudice, together with whatever other relief the Board may deem appropriate.

Dated: August 16, 2019

RIMON, P.C.

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*Attorney for Applicant*  
***Cyberman Security, LLC***  
***Aka The Cyberhero Adventures:***  
***Defenders of the Digital Universe***

**CERTIFICATE OF SERVICE**

I hereby certify that a true and complete copy of the foregoing ANSWER AND AFFIRMATIVE DEFENSES has been served on Meredith Lowry, Counsel of Record to Opposer, by forwarding said copy on August 16, 2019, via email as follows:

Meredith Lowry  
WRIGHT LINDSEY & JENNINGS LLP  
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**mlowry@wlj.com**

*/s/Tad Prizant* \_\_\_\_\_

Tad Prizant

# **EXHIBIT 1**

# Cyberhero

The **Cyberhero** is a form of the hero archetype that represents individuals who use the Internet and digital technologies to act on behalf of other people, animals, and the environment with the goal of achieving humanity's highest ideals and aspirations, including world peace, social justice, environmental protection, and planetary stewardship.<sup>[1]</sup> The archetype was first introduced in 2010 by psychologist, Dana Klisanin.<sup>[2][3][4][5]</sup> Her research indicates that individuals embodying the archetype embrace paradox and feel interconnected with the larger web of life.<sup>[6][7]</sup> Examples of people embodying the Cyberhero archetype include individuals who participate in social media campaigns, online petition sites, and interactive games, that are designed to improve social and environmental conditions in the world.<sup>[8]</sup> The Cyberhero archetype is the antithesis to cyberbullying and other forms of cyber crime.<sup>[9][10][11]</sup>

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Retrieved from "<https://en.wikipedia.org/w/index.php?title=Cyberhero&oldid=814728260>"

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# **EXHIBIT 2**



E8 2

# MEDIA PSYCHOLOGY REVIEW

The Intersection of Psychology, Technology & Mediated Communication

[Home](#) / [Networked Society](#) / The Hero and the Internet: Exploring the Emergence of the Cyberhero Archetype



## The Hero and the Internet: Exploring the Emergence of the Cyberhero Archetype

32,699 Views

**Dana Klisanin, Ph.D.**

*Evolutionary Guidance Media R&D, Inc.*



### Abstract:

Although the bulk of psychological research continues to focus on the negative uses of the Internet, i.e., cyberbullying and the cyberbully, the total number of people engaging in acts of digital altruism and other forms of pro-social digital activism exceeds 100 million (Klisanin, 2011). Who are these people? While there has been little investigation in this area, Klisanin (2010a) theorized that the most dedicated among them represent the first incarnation of a new archetype: the cyberhero. Embodying a transpersonal sense of identity, as ideal forms, the cyberhero represents individuals motivated to act on behalf of other people, animals, and the environment using the Internet and digital technologies in the peaceful service of achieving humanity's highest ideals and aspirations, e.g., world peace, social justice, environmental protection, and planetary stewardship. To investigate this theory, a self-report questionnaire was designed and distributed on-line to individuals engaging in digital altruism, a form of digital activism considered to result in benefit to others. The results support earlier theory, suggesting that the cyberhero is a viable embodied archetype worthy of further investigation.

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## Introduction

For years, researchers have been investigating the negative uses of the Internet, coining the term “cyberbully” to reference an individual using the Internet to harm other people, and the term “cyberbullying” to refer to their actions (Belsey, 2006; Kowalski, Limber, & Agatston, 2008). In keeping with the humanistic tradition (Maslow, 1971), Klisanin (2009, 2011) began a theoretical investigation of the opposite end of the moral spectrum, beginning with an exploration and description of a form of pro-social digital activism resulting in benefit to others known as “digital altruism,” and defined as “altruism mediated by digital technology.” The research resulted in the identification of three distinct forms of digital altruism including: “everyday digital altruism, creative digital altruism, and co-creative digital altruism.”<sup>1</sup> This theoretical investigation extends that work, focusing on the individuals actively engaging in digital altruism described herein as representing an emergent “cyberhero archetype”. The term “cyberhero” refers to an “individual actively using the Internet to benefit other people, animals, or the environment,” and the term “cyberheroing” refers to their actions (Klisanin, 2010a).<sup>2</sup>

Although the rate of technological evolution has far exceeded the rate of human evolution (Banathy, 1996; 2000) communication technologies are considered to be one means through which we might address and perhaps correct this imbalance (Laszlo, 1997; Hubbard, 1998; Elgin, 2000; Klisanin, 2005; 2010b; 2010c), facilitating the emergence of higher stages of consciousness, for example, integral-level development (Wilber, 1998). Social media, in particular, has already begun transforming culture, resulting in collaborations with valuable social outcomes (Negroponte, 1995; Rheingold, 2002; Shirky, 2010). In addition to the above impetuses, this research arises from the perceived need for a new mythos (Krippner, Mortifee, & Feinstein, 1998) capable of promoting virtue, compassion, and planetary consciousness (Laszlo, 1997; Dalai Lama, 1999).

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## Literature Review

The author's background in humanistic and transpersonal psychology predisposed an interest in individuals functioning beyond the norm: in this case, reaching out to help others in a novel way. This background led to the recognition that, just as early researchers in the field of psychology had focused on the pathological aspects of human behavior, so too were contemporary psychologists focusing their gaze on the negative aspects of human interaction with the Internet. Although there were literally hundreds of studies about individuals using the Internet to harm others, a.k.a., cyberbullies, there was not even a single term coined to reference individuals using the Internet to *benefit* others. It seemed appropriate to address this imbalance. While the term, “digital altruist” is an appropriate referent for an individual who engages in occasional acts of digital altruism, the term “cyberhero” is more appropriate for describing an individual who engages in frequent or outstanding acts of digital altruism. More specifically, cyberheroes appear to be individuals motivated to act on behalf of other people, animals, and the environment using the Internet and digital technologies in the peaceful service of achieving humanity's highest ideals and aspirations, e.g., world peace, social justice, environmental protection, and planetary stewardship. This article explores the theoretical foundations undergirding this hypothesis, the approach is transdisciplinary, with a strong grounding in humanistic, transpersonal, and integral studies, as well as “evolutionary guidance media,” a specialized area of media psychology research focused on positive media, conscious media, green media, and transformational media (Klisanin, 2005).

## Exploration of Origins

The evolution of human consciousness is a dynamic and complex process: a spiral movement through various stages of development (Wilber, 1995). At the societal level our evolutionary development is reflected back to us in our changing social norms/policies, for example, the extension of equality beyond gender and racial lines. Technology is an integral aspect of our evolution (Campbell, 1972; Burke & Ornstein, 1995) and information and communication technologies our most recent evolutionary catalyst (McLuhan & Fiore, 1966; Davis, 1998). It is not surprising then, that as our sphere of concern expands (i.e., from the personal to the global-planetary) we are creating technological means through which to address those concerns. Transception, described as, “Internet technologies fused with moral concerns,” is one embodiment of that evolution (Klisanin, 2005; 2007). Transception enables digital altruism, for example through websites designed to support caring and sharing behaviors, i.e., the ability to add content to informational sites such as Wikipedia (2011); the ability to contribute to charity through viewing advertisements via “click-to-donate” formats such as available at Care2.com (2011); the ability to help



Carl Jung (1968) described “archetypes” as “collective patterns, . . . a *typos* [imprint], a definite grouping of archaic characters containing, in form as well as in meaning, mythological motifs.” Jung explained these motifs as “appear[ing] in pure form in fairytales, myths, legends, and folklore” and cited “the Hero, the Redeemer, the Dragon,” as some of the most well-known (p. 41). In 1938, the hero took on another form: the “superhero.” Packer (2010) describes superheroes as “secularized forms of supernatural beings that populate folklore and legend and religious literature” (p. 23). As humanity blends moral action with digital technology, another variant of the hero, i.e., the cyberhero, is emerging. Interestingly, this merger enables certain characteristics of the superhero to find embodiment in the phenomenal world.

Positive psychologists are beginning to explore the character strengths and virtues associated with heroism, however we currently have few measures of this construct (Peterson & Seligman, 2004). Although understudied, heroism has been traditionally associated with courage, valor, and bravery: heroes are considered to be those individuals willing to risk their lives on behalf of others (Franco & Zimbardo, 2006). Researchers examining the social construction of heroism have, however, identified additional elements of heroism including benefiting others and acting selflessly (Rankin & Eagly, 2008, p. 416).

Individuals using the Internet to act on behalf of other people are not risking their lives, however in some instances, websites that support digital altruism are designed such that the visitor confronts, not one, not two, not three, but a seemingly endless number of challenges in the form of “causes” that need urgent attention (see Care2.com, 2011). From poverty to global warming to the threat of mass extinctions, these challenges are not easily solved, thus the individual seeking to bring them to an end, certainly faces some degree of psychological angst. Importantly, rather than turning away from these challenges, or pretending they do not exist, individuals who actively engage in digital altruism are confronting these challenges with the new tools that have become available to them.

To engage in this manner, the cyberhero archetype is embracing paradox. Traditionally, the hero is reactive, i.e., acting when the need to act arises. The cyberhero however, arising as it does from our globally interconnected “wired” world, is both reactive and proactive. It is “reactive” in that reaches beyond physical boundaries to address existing problems (e.g., clicking-to-donate food), and it is “proactive” in trying to prevent the worst consequence of social inequality (i.e., starvation, disease, death) and environmental destruction (global warming, loss of habitat, extinction of species). The individual embodying the cyberhero archetype chooses to act all the while recognizing a certain futility in his or her singular act. To overcome this frustration, the cyberhero must posit individual action and collective action in simultaneity. The cyberhero knows he or she will not save the whales from extinction alone, but recognizes that we—an active community of like-minded individuals—may well succeed.

The cyberhero archetype appears to recognize global threats to social and ecological wellbeing as personal threats. Rather than requiring a personal confrontation with immediate danger, the cyberhero archetype requires a personal and collective psychological confrontation with current and/or impending species-wide dangers. Rather than setting out on an epic adventure to far away lands and encountering life-threatening dangers, as in the traditional heroic narrative (Campbell, 1949/1972), the cyberhero, paradoxically, both stays at home and sets off—into cyberspace with the goal of benefiting others.

The elements of heroism identified by Rankin and Eagly (2008), “benefiting others and acting selflessly” provide a solid foundation for the hero aspect of the cyberhero archetype, however additional characteristics, such as universal compassion, dual-persona, shape-shifting, and speed, can be said to mimic characteristics common to superheroes. Superheroes represent society’s vision of men and women endowed with extraordinary abilities. They emerged at that onset of World War II, largely from the pen of Jewish writers in response to Hitler’s persecution of the Jewish people (Packer, 2010). This was an unparallel time in history, a time when the agrarian way of life was ending and value systems associated with agrarianism, such as equality and community were in direct opposition to the value systems of industrial capitalism: individualism, self-fulfillment, and competitiveness (Connor, 1980). From the psychoanalytic perspective, the superhero, through the use of mask and costume, symbolized the “split between the egalitarian common man and the individualistic, self-reliant, achievement-motivated superhero” (Connor, 1980, p. 339). While it is beyond the scope of this exploration, Packer (2010) has also explored the mask and costume of the superhero in terms of the Jungian concepts of the persona and the shadow.

Because the Internet is the *modus operandi* of the cyberhero, s/he is able to imitate the dual persona, shape shifting, and speed of the superhero archetype. Dual persona and shape shifting are enabled through the use of an avatar, i.e., self-selected digital persona; and speed via the Internet’s rapid transfer of data. When an individual uses the Internet, or a gamer sits down to play a video game, he selects a digital representation of himself, i.e., an “avatar”. The individual is free to select his sexual identity, race, hair color, as well as a variety of other features; depending on the choices available he may choose to “shape-shift,” identifying, for example, as a mythological creature or a Jedi knight. This ability to create a new identity for oneself, while in reality remaining the same person, mimics the dual-persona and shape-

the split between communal and individual value systems.

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While the hero archetype speaks to moral action, heroes are often associated with acting on behalf of a specific in-group (e.g., one's neighbors, community, or nation), the superhero, as originally conceived (e.g., Superman), embodies universal compassion and magnanimity (Packer, 2010). In using the Internet to act globally, on behalf of individuals of all religions, ethnicities, and nationalities, as well as animals and imperiled environments, the cyberhero appears to be embodying these ideal qualities. The cyberhero archetype provides an avenue through which a number of the superhero's characteristics are finding expression in the phenomenal world, albeit in a radically different form. In this regard, the archetype appears to be acting as a bridge, or conduit between the physical and imaginal worlds.

The psychological profile described above may represent an embodiment of the "transmodern psyche," characterized by O'Hara (1997) as a psyche that: "Lives, thinks and acts locally and globally; embraces spiritual yearnings; tolerates ambiguity and difference; . . . empathic with others; ethics based on right action over fixed principles; assumes personal and social accountability; . . . reasons abstractly and normatively; . . . respects non-rational ways of knowing; collaborates and competes in the service of the whole" (1997, p. 5). The transmodern psyche is one in which the subject is capable of transpersonal identification with the other. Such identification enables the individual to empathize with all sentient beings. Importantly, the transmodern psyche welcomes paradox: instead of necessitating "either/or" thinking, it allows for the exploration of "both/and" thinking. It is considered to "combine intuition and spirituality with rational brainwork" (Luyckx, 1999).

## Significance & Raison d'être

The human family is quickly approaching a point in time when global problems threaten to overwhelm social systems and psychological strength (O'Hara, 2010).



*If history and psychotherapy provide any guidance to times of anxiety and threat, it might be in the observation that when people can contain their anxiety long enough to tolerate and actually face the dissolution of past certainties, they can often find the growing or emergent edge of insight and innovation. If, instead of denial or collapse, individuals and collectives can expand their awareness and allow themselves to clearly see what confronts them, they can rise to the occasion and become more than they were before. (O'Hara, p. 115) [Italics added]*

The hero archetype has traditionally been associated with courage and fortitude, however Franco and Zimbardo (2006) suggest that the hero archetype has been diluted in contemporary times, having become an adjective used to describe "inventors, athletes, actors, politicians, and scientist." They warn that by "diminishing the ideal of heroism, our society makes two mistakes . . . we dilute the important contribution of true heroes, [and] . . . we keep ourselves from confronting the older, more demanding forms of this ideal."

At first glance, the cyberhero might seem to add to such diminishment, i.e., rather than risking his life to help others, the cyberhero uses the technologies of cyberspace to actualize good deeds in the world, however upon closer examination we find that through extending the psyche to take on global challenges, the cyberhero archetype demonstrates expanded awareness, as well as psychological strength (having refused to permit the psyche to collapse under the weight of anxiety and threat). The archetype provides an innovative means through which individuals and collectives are using the tools at hand (e.g., smart phones and computers) to extend their humanity, becoming "more than they were before". Rather than diminishing the ideal of heroism, the cyberhero is poised to respond to an important need, that of "fostering heroic imagination" (Franco & Zimbardo, 2006)3.

The cyberhero appears to be an emergent archetype arising from a transpersonal identification with the 'other' due to an enhanced understanding of interdependence that recognizes global threats to social well-being and planetary survival as significant consequences of non-action. Its emergence at this critical juncture in history, speaks to the superhero's manifestation at the beginning of World War II, which, from the Jungian perspective, symbolized humanity's joint psychological cry for power, strength, and immortality (Rovin, 1985; Packer, 2010). Today, we call for the survival of our ecosystem, and with it the preservation of a host of species, including our own. In response we have created a digital "caped-crusader." The cyberhero archetype may be understood as a harbinger, an evolutionary guide of society. Banathy (1996) described "evolutionary guides" as entities (e.g., individuals, groups, corporations) that "giv[e] direction to the evolution of human systems and develop in those systems the organizational capacity and human capability to

1. nurture the physical, mental, emotional, and spiritual development and self-realization of individuals and



3. increase cooperation and integration among societal systems and manage conflicts in a nonviolent manner
4. engage in the design of societal systems that can guide their own evolution by purposeful design (Banathy, 1996, p. 323)

The cyberhero speaks to each of these mandates, and as such, this archetype may well serve a useful and important role as a guiding force in the continued evolution of humanity; indeed, the integration of compassionate action within digital technologies may well support the evolution of "homo curans," described as "compassionate man, man who cures" (Takenouchi, 2006).

## Purpose

In order to explore the theoretical underpinnings of the cyberhero archetype, this research involved the creation and on-line distribution of a self-report questionnaire designed to investigate the following premises: 1) Some individuals are motivated to use the Internet and digital technologies to act on behalf of other people, animals, and/or the environment, in the peaceful service of achieving humanity's highest ideals and aspirations, e.g., world peace, social justice, environmental protection, planetary stewardship; and 2) Such individuals have a transpersonal sense of identity.

## Method

A self-report questionnaire was generated based on the author's theoretical research in which cyberheroes were defined as "individuals motivated to act on behalf of other people, animals, and the environment using the Internet and digital technologies in the peaceful service of achieving humanity's highest ideals and aspirations, e.g., world peace, social justice, environmental protection, planetary stewardship," and in which, cyberheroes were described as representing "an emergent archetype arising from a transpersonal identification with the 'other' due to an enhanced understanding of interdependence that recognizes global threats to social well-being and planetary survival as significant consequences of non-action (Klisanin, 2010a)." In order to qualify the term transpersonal, Walsh and Vaughan's (1993) definition of "transpersonal" as involving experiences in which the sense of identity or self extends beyond (trans) the individual or personal to encompass wider aspects of humankind, life, psyche, and cosmos" (p. 3) was used. Initially 35 questions were generated, of which 15 were selected. (See Appendix for a complete list of questions.) The questions included 9, 5-point Likert scale questions (1 strongly disagree, 2 disagree, 3 unsure, 4 agree, 5 strongly agree), 1 open-ended question, 1 multiple-answer question, and 4 multiple-choice questions. In an effort to reduce response bias, 3 of the 9 questions were worded negatively.

Questions number 6, 7, 8, 9, 10 were selected to investigate the premise that respondents are motivated "to act on behalf of other people, animals, and the environment using the Internet in the peaceful service of achieving humanity's highest ideals and aspirations, i.e., world peace, social justice, environmental protection and planetary stewardship" (Klisanin, 2010a). Of these questions, two were worded negatively. Questions number 1, 2, 4, 5, were selected to explore the premise that the respondent's have a transpersonal sense of identity, one that "extends beyond the self, to encompass wider aspects of humankind, life, psyche, and cosmos," (Walsh & Vaughan, (1993, p. 3). Of these questions, one was worded negatively.

Questions number 3 and 11 were included to confirm that respondents engage in some form of Internet Activism considered beneficial to other people, animals, or the environment (i.e., herein described as "digital altruism".) Questions number 12, 13, 14, 15 were included to collect basic demographic information.

To reach the target demographic, a "cause" was created on the social networking site, Causes (2011b). Invitations to join the group and complete the "cyberhero questionnaire" were sent to Facebook "friends" who were themselves members of Causes, along with a request to forward the invitation to "Friends" and "Causes members" who fit the cyberhero description, i.e., "individuals who actively use the Internet to help other people, animals, or the environment." In addition, "Causes" members with active records of participation were chosen at random and invited to complete the cyberhero questionnaire. Additional respondents were recruited from six communities with active on-line memberships, including: CauseCast (2011), CharityFocus (2011), the World Futures Studies Federation (2011), Saybrook University (2011), c3: Center for Conscious Creativity (2011), and the Institute of Noetic Sciences (2011). The questionnaire was made accessible to those groups in the following manner: in the first case, a routine weekly newsletter; in the second, a "Yahoo group"; in the third, an email to a list-serve; in the fourth, fifth, and sixth, through a routine monthly newsletter. In all cases, the "cyberhero questionnaire" was accessed by respondents via a



## Results

A total of 304 individuals responded to one or more of the questions, with 298 answering all questions. Of 302 individuals, 207 respondents were female, 90 male, and 5, transgender. Respondents were from 32 countries, with 69.7% from the United States. Of respondents, 301 reported engaging in one or more form of Internet activism considered beneficial to other people, animals, or the environment.

Results of Questions 6, 7, 8, 9, 10 support the premise that some individuals are motivated to act on behalf of other people, animals, and the environment using the Internet and digital technologies in the peaceful service of achieving humanity's highest ideals and aspirations, i.e., world peace, social justice, environmental protection and planetary stewardship.



*Q6) Combined, 84.4% of respondents "agree" or "strongly agree" that through using the Internet to help others, they are contributing to conditions that promote peace in the world.*

*Q7) Combined, 74.0% of respondents either "agree" or "strongly agree" that through clicking-to-donate or signing on-line petitions, they feel a sense of unity with all the other people who engage in these activities.*

*Q8) Combined, 75.9 % of respondents either "agree" or "strongly agree" that clicking-to-donate can have a significant impact on a cause, when a lot of people click each day. (This question was worded negatively, and is being reported positively).*

*Q9) Combined, 82.7% of respondents believe the Internet enables them to help others more than they could without it.*

*Q10) Combined, 85.4% of respondents either "agree" or "strongly agree" that they are being proactive when they use the Internet to support the needs of other people, animals, or the environment.*

Results of Questions 1, 2, 4, and 5, support the premise that respondent's (i.e., cyberheroes) have a transpersonal sense of identity.



*Q1) Combined, 93.7% of respondents either "agree" or "strongly agree" that their life is interconnected with all the life forms on our planet.*

*Q2) Combined, 93.0% of respondents either "agree" or "strongly agree" that they enjoy acting on behalf of people in need regardless of their age, race, ethnicity, religion, or gender.*

*Q4) Combined, 86.4% of respondents either "agree" or "strongly agree" that they use the Internet to act on behalf of more than one "cause" or "charity".*

*Q5) Combined, 85.2% of respondents think the needs of other people are as important as their own needs. (This question was worded negatively, but is being reported as a positive value).*

In summary, the data supports the stated premises. Some individuals are consciously choosing to use the Internet and digital technologies as a means to help other people, animals, and the environment. These individuals have a transpersonal sense of identity and view their on-line activity as contributing to conditions that promote peace in the world.

## Limitations

The results are limited by a small sample population; though every effort was made to collect responses from individuals who actively use the Internet to help other people, animals, and the environment (i.e., the target demographic), the sample population is low relative to the demographic.

In addition, respondents were recruited from seven groups, two of which have populations that can be said to self-select persons interested in expanded states of awareness and/or transpersonal studies. The latter include the Institute of Noetic Sciences and Saybrook University. Respondents from these groups may have distorted the results, such the cyberhero archetype appears to embody a transpersonal sense of self, when in reality this may hold true for only a small percentage of those individuals actively using the Internet to



## Implications and Conclusion

The bulk of research and media attention has focused on the negative uses of the Internet, especially the activities of the cyberbully. This study demonstrates that there are also individuals using the Internet and digital technology for positive aims. While this statement may appear glaringly obvious, until now researchers have neglected to acknowledge or study this population. Through recognizing these individuals and their activities, as worthy of research and attention, we promote the positive side of human nature and the ethical use of the Internet.

While the characteristics and traits of cyberheroes must be studied in a larger population, the archetype currently appears to embody a transpersonal sense of self. Importantly, 93.7 % of respondents recognize their lives as interconnected with all the life forms on our planet, and 84.4% of respondents believe that through using the Internet to help others, they are contributing to conditions that promote peace in the world. If this recognition and pro-active stance holds true across the larger population of individuals who are actively using the Internet to help other people, animals, and the environment, (the "Causes" community alone currently has a membership of 150 million), it is not an exaggeration to infer that they hold great potential to address global challenges, especially when acting in concert. Social learning theory (Bandura, 1977; 1996) and research in social persuasion (Fogg, 2002; Bogost, 2007) suggest that this pro-social behavior may increase as more individuals become aware of it and use social media to spread that awareness.

And awareness is spreading rapidly. Televisions with Internet-enabled capabilities now air programs with weblinks designed to support public health education (Hollywood, Health & Society, 2011) and social networking sites, such as Causes (2011) already offer cause-marketing platforms through which users can elect to watch advertisements that result in donations to charity. Likewise, on-lines games have been designed for the purpose of addressing social problems (Games for Change, 2011; McGonigal, 2011); some such as Zenga's Farmville (2011) have raised money for disaster relief through the sale of virtual game products (Adams, 2011), other's, such as Tim Kring's, Conspiracy for Good (2011), have used a combination of mobile and on-line gaming to build libraries in Zambia. More recently, the World Food Programme (WFP) and Konami Digital Entertainment have partnered to create Food Force, a game in which players fight hunger around the globe, i.e., the "money spent by players goes to fund WFP school meals projects in the real world" (WFP, 2011). Games are evolving at a rapid pace (Bogost, 2007; Chatfield, 2010; McGonigal, 2011) and, as the above examples demonstrate, digital altruism has already become woven within them. As these initiatives expand, more individuals will have the opportunity to join the collective in addressing a myriad of challenges—in doing so they will be embodying the cyberhero archetype. Their actions will affect change in larger systems, for example changing economic structures through consumer mandated corporate social responsibility (e.g., requiring that donations be made to charitable organizations in exchange for viewing advertisements results in a larger percentage of revenue moving into the hands of non-profit organizations).

While this archetype requires further investigation, it is an important construct, for, in order to promote our higher natures, we must recognize and support acts of goodness, acts of compassion wherever we find them, including the Internet. Doing so means that rather than placing all of our attention on cyberbullying, we need to begin giving equal attention to the opposite action: cyberheroing.

Negroponte (1995) stated, "being digital" as "almost genetic in its nature, in that each generation will become more digital than the preceding one" (p. 231). In choosing to identify, study, and celebrate "cyberheroes" we provide a form through which individuals, especially the young, can recognize their ability to use Internet and mobile technologies to act compassionately on behalf of others. In summary, the cyberhero is a viable embodied archetype poised to expand the heroic imagination into the new millennium.

## End Notes 1.

Everyday digital altruism is the most common form of digital altruism. It is expedient and requires little more than the willingness to help another, e.g., clicking-to-donate or adding content to informational websites. Creative digital altruism involves the creation and maintenance of websites and social platforms that support digital altruism. It requires creativity, cooperation, and heightened moral engagement (e.g., creating and maintaining Care2.com). Co-creative digital altruism involves the creation of digital initiatives that support digital altruism that 1) are initiated at the systems level, i.e., corporate level, or similar 2) involve transdisciplinary creativity; 3) entail sustained moral engagement, 4) require cooperation that is transnational, transcorporate, transNGO, and transpersonal\_\_meta-cooperation (e.g., creating and maintaining the World Community Grid) (Klisanin, 2009).

2. The term "cyberhero" represents individuals of both genders. 3.

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a connection with the hero in ourselves. It is this vital, internal conduit between the modern work- a-day world and the mythic world that can prepare an ordinary person to be an everyday hero”.

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- 2) I enjoy acting on behalf of people in need regardless of their age, race, ethnicity, religion, or gender.
- 3) I have engaged in the following forms of Internet Activism
- ☐ Created or Signed Digital Petitions
- ☐ Clicked-to-donate
- ☐ Answered questions that resulted in a donation to a Cause or Charity
- ☐ Played games that resulted in a donation to a Cause or Charity
- ☐ Used Search Engines that donate a portion of revenue to a Cause or Charity
- ☐ Shopped at Websites that donate a portion of revenue to a Cause or Charity
- ☐ Posted something positive, or uplifting, on-line about other people, companies, institutions, or charitable organizations.
- ☐ Posted informational content on-line for the purpose of helping others
- ☐ Used the Internet, or mobile phone to donate to a Cause or Charity
- 4) I use the Internet to act on behalf of more than one "cause" or "charity"
- 5) I do not think the needs of other people are as important as my own needs
- 6) Through using the Internet to help others, I am contributing to conditions that promote peace in the world.
- 7) When I click-to-donate, or sign on-line petitions, I feel a sense of unity with all the other people who engage in these activities.
- 8) "Clicking-to-donate" cannot have a significant impact on a cause, even if a lot of people click each day.
- 9) The Internet does not enable me to help others more than I could without it.
- 10) I am being pro-active when I use the Internet to support the needs of other people, animals, or the environment
- 11) Will you please share the main reason(s) you engage in digital activism?
- 12) Will you please share your age range?
- 13) Will you please share your gender?
- 14) Will you share your race?
- 15) What country are you from?

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# **EXHIBIT 3**



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## World, meet the "Cyberhero"

Posted on February 16, 2012 by [Benjamin Wachs](https://www.saybrook.edu/blog/author/benjaminwachs/) (<https://www.saybrook.edu/blog/author/benjaminwachs/>), -  
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([https://static.tcsedsystem.edu/saybrook/newexistentialists/imagecache/post-image-large/images/posts/Cyberhero\\_0.jpg](https://static.tcsedsystem.edu/saybrook/newexistentialists/imagecache/post-image-large/images/posts/Cyberhero_0.jpg)).

We know the internet has changed the way we shop, socialize, and schedule – but how is it changing our sense of human potential. When we dream of who we might be in a networked world, what are we dreaming about?

According to [Dana Klisanin](http://danaklisanin.com/) (<http://danaklisanin.com/>), Executive Director of Evolutionary

Research & Design, society has focused on the negative stereotypes of internet users ... like "cyberbullies" or addicts ... while a new conceptual archetype demonstrating human potential has emerged and inspired





millions: the “Cyberhero.”

In her recently publication *“The Hero and the Internet: Exploring the Emergence of the Cyberhero Archetype* ([http://mprcenter.org/mpr/index.php?option=com\\_content&view=article&id=216:cyberheroes2&catid=24:socialnetworks&Itemid=183](http://mprcenter.org/mpr/index.php?option=com_content&view=article&id=216:cyberheroes2&catid=24:socialnetworks&Itemid=183)),” Klisanin (who earned her PhD in Psychology from Saybrook) writes:

*“The cyberhero archetype appears to recognize global threats to social and ecological wellbeing as personal threats. Rather than requiring a personal confrontation with immediate danger, the cyberhero archetype requires a personal and collective psychological confrontation with current and/or impending species-wide dangers. Rather than setting out on an epic adventure to far away lands and encountering life-threatening dangers, as in the traditional heroic narrative (Campbell, 1949/1972), the cyberhero, paradoxically, both stays at home and sets off—into cyberspace with the goal of benefiting others.”*

Studying this archetype, she notes, is very much in the humanistic tradition – finding new ways that people can lead meaningful lives that strive to be extraordinary rather than limiting itself to addressing symptoms.

The questions raised by the emergence of the “cyberhero” are fascinating: is “cyberheroism” similar to conventional heroism? How do cyberheroes relate to and through their online “avatars?” Do they represent a kind of transpersonal psyche?

Klisanin’s paper, [available here](http://mprcenter.org/mpr/index.php?option=com_content&view=article&id=216:cyberheroes2&catid=24:socialnetworks&Itemid=183) ([http://mprcenter.org/mpr/index.php?option=com\\_content&view=article&id=216:cyberheroes2&catid=24:socialnetworks&Itemid=183](http://mprcenter.org/mpr/index.php?option=com_content&view=article&id=216:cyberheroes2&catid=24:socialnetworks&Itemid=183)), is well worth a read.

— Benjamin Wachs

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# **EXHIBIT 4**



# MEDIA PSYCHOLOGY REVIEW

The Intersection of Psychology, Technology & Mediated Communication

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## Collaborative Heroism in Social Media Initiatives

5,029 Views

Dana Klisanin, Ph.D.

Evolutionary Guidance Media R&amp;D, Inc.



### Abstract:

This research explored the impact of interactive technologies on the social construction of heroism through examination of three popular social media initiatives: Avaaz.org, Kony 2012, and Causes.com. The research finds that, just as interactive technologies and social media have profoundly impacted the social, economic, and political spheres, among others, so too are they impacting the mythic and moral spheres—giving rise to a form of heroism described as collaborative. Rather than being understood as an online or offline behavior, collaborative heroism takes place within a *situation* defined by cloud computing in which the differentiation between the real world and the cyber world has dissolved.

*This manuscript was originally presented at the annual convention of the American Psychological Association, August 2013, Hawaii. "Collaborative Heroism: Confronting Global Challenges through Social Media."*

### Citation

### Author Bio

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## Background

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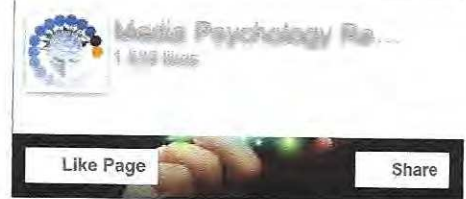


In the closing statement of their conceptual analysis of heroism, Franco, Blau and Zimbardo (2011) point to a compelling area of research



*The World Wars of the last century had a dramatic impact on our conceptualization of heroism and as our society shifts increasingly toward a highly networked, digitized future, the question of what the term "hero" will mean, for this generation is yet to be answered. (p. 112)*

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While the future alone will hail its heroes, the question of changing conceptualizations of the hero in our digital age is one I began investigating inadvertently, as a consequence of research in the area of *digital altruism* (Klisanin, 2011). Straying from altruism into heroism is unsurprising given the overlap in these constructs: an overlap in which the similarities are as rich, as their differences are profound—particularly in the public's perception (Franco, Blau, Zimbardo, 2011).

The research in digital altruism began orienting toward the impact of digital technology on the hero and heroism as it became increasing apparent that the actions of some digital altruists were resulting in heroic ends—for example, the delivery of food, water, and/or medicine to individuals in dire need. Those digital altruists who were far more active than others, i.e., those who acted daily or more, were posited to represent the emergence of a new form of the hero archetype: the *cyberhero* (Klisanin, 2011). In retrospect, the movement from altruism to heroism was a profound leap. Heroism is considered to be one of the most complex human behaviors to study, in part, due to its contradictory nature—e.g., largely associated with the risk of life and limb. Yet it cannot be defined by or limited to such behavior (Allison & Goethals, 2011). The Internet with its warp of interdependency and weft of interactivity does nothing to mitigate this complexity. This research is an effort to extend previous investigations and explore more territory in this complex area of investigation.

The Internet is considered to have impacted every dimension of human activity (Negroponti, 1996; Barabasi, 2003; Christakis & Fowler, 2009). We know heroism to be a "social attribution . . . [that is] historically, culturally, and situationally determined" (Franco, Blau, Zimbardo, 2011, p. 99), thus it stands to reason that this most hallowed of human behaviors has not escaped the Internet's reach. While the reasons for our collective failure to investigate the impact of interactive technologies on heroism are complex, clearly, our societal mythos—the matrix of meaning by which we live—is a contributing factor (Campbell, 1993). In the prevailing mythos, our heroes are those who risk life and limb—something that is not associated with pressing buttons on a keyboard or manipulating icons on a smartphone.

There is a seeming *lack of risk* involved and an *ease of engagement*—that flies in the face of our traditional conceptions of heroism. Rather than the lone hero, the *cyber* incarnation exists within an interactive matrix. Rather than being a solo feat, action arising through the Internet and mobile technologies takes place within a system that is kept online by the actions of a complex network of "others." The nature of the Internet is thus one of *interdependence*. Risks to one individual may be mitigated by the concomitant actions of millions, however, the agency of the individual to act is not lost within the matrix, instead it carries with it powerful exponential potential (Klisanin, 2012). Furthermore, the level of risk and ease of engagement involved can be determined only by the situation in which the individual and/or collective resides. For example, in Moldova, Natalia Morar was arrested and accused of "masterminding Moldova's 'Twitter revolution'" (BBC, 2009); in Bahrain, the electronic trails of pro-democracy activist, Mohammed Maskati's led to death threats. Maskati was eventually bound and beaten by armed men in masks (Bennett, 2011).

## Rationale

Research suggests that human communities are only as healthy as our conceptions of human nature (Maslow, 1971; Hubbard, 1998). Unfortunately, a search of both popular news and academic literature reveals that cyber-bullies, cyber-stalkers, cyber-criminals, and cyber-war, dominate the discourse—it is almost as if their opposites do not exist—as though we've fallen into a strange twilight zone where traditional rules of opposing forces have all but disappeared. The territory is so bizarre, that the Urban Dictionary defines the term "Internet Hero" as describing someone more closely aligned with a villain:



*Internet Hero: A sarcastic term for someone who is an Internet "tough guy." A person who spends most of their time on Internet message boards acting like they are the all-knowing and all-mighty. If someone disagrees with their opinion the person labels the person with whom they disagree with a "sheep", "sheeple" or called some sort of derogatory term. This person tends to have very few friends in the real world and makes most of their friends on the Internet with people who are similar to themselves. (Urban Dictionary, 2013)*

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an altered dimension, briefly visited and quickly abandoned, this state of affairs might be of little



consequence, just as a nightmare might be easily forgotten. But instead, cyberspace has pervaded our lives: “the Cloud” or “cloud-computing” is the new situation in which we live, work, and play. Why does the moral climate of the Cloud matter? After extensive investigations in the dark side of human nature, or understanding how good people turn evil, Zimbardo (2007) found that “situational factors” play a pivotal role in behavior. These factors are part of our human “systems” and are not easily recognizable due to our immersion in them.

Although the moral climate of cyberspace is difficult to quantify, research suggests that the way we language our thoughts plays a large role in the way we experience reality (Boroditsky, 2011). If we want to create a “world situation” in which we prevail against cyber-crime and cyber-warfare, then it stands to reason that their antitheses must be present in cyberspace. With words, concepts, and archetypes to speak of positive cyber behaviors and prosocial activities we can guide human behavior. Furthermore, the words and constructs can be likened to a weathervane with which we might one day forecast the moral climate of the Cloud—and with it the health of our human systems.

The need for such constructs is further underscored by findings on the persuasive nature of interactive technologies (Fogg, 2002; 2008), and the Proteus Effect that suggests that what happens in a virtual world has real-world impact on our health and other aspects of life (Yee & Bailenson, 2009). Additional research suggests that individuals who actively participate in online initiatives are more likely to take meaningful actions and twice as likely to volunteer and participate in events and walks than non-social media cause promoters. They are also engaged in a greater number of different kinds of supporting activities:



*For these individuals, social media is simply being added to their range of engagement activities, not replacing the more historically prominent ways of supporting causes like donating or volunteering. . . . They are five times more likely than non-social media cause promoters to recruit others to sign a petition for a cause . . . four times more likely to ask others to contact their political representatives . . . and three times more likely to request others to donate. (Georgetown University's Center for Social Impact Communication, 2011). [Italics added].*

Zimbardo and Franco have (2006) suggested that we foster the heroic imagination as an antidote to evil—such that we imbue the “system” with the positive aspects of humanity—our noble pursuits, character strengths, and virtues. It is to that end that this research aims.

## Method and Criteria

This exploratory qualitative inquiry utilized multiple-case study method (Yin, 2011) to investigate the impact of interactive technologies on the social construction of heroism. The selection and review of case studies was indelibly guided by the theoretical construct of *the heroic imagination*. The construct was first introduced by Franco and Zimbardo in 2006, and subsequently expanded. It includes the following functions/premises:

- 1) The ways heroes are imagined in classical writings and by the general public.
- 2) “The perpetuation of the myth of the “heroic elect” does society a disservice because it prevents the “average citizen” from considering their own heroic potential.”
- 3) The “heroic imagination,” can be understood as a “mind-set. A collection of attitudes about helping others in need, beginning with caring for others in compassionate ways, but also moving toward a willingness to sacrifice or take risks on behalf of others or in defense of a moral cause. This conveys the message that every person has the potential to act heroically.”
- 4) “The bold reinterpretations of societal order offered by some social heroes.” (Franco, Blau, Zimbardo, 2011, p. 111)

Criteria for case studies from social media included selecting initiatives in which participants were considered to represent “average citizens” rather than “heroic elect.” The *Cyberhero archetype* was posited as an integral aspect of the “mind-set” of the “heroic imagination.” The archetype represents “individuals motivated to act on behalf of other people, animals, and the environment using the Internet and digital technologies in the peaceful service of achieving humanity’s highest ideals and aspirations, e.g., world peace, social justice, environmental protection, and planetary stewardship” (Klisanin, 2012). To clarify the meaning of “humanity’s highest and ideals and aspirations,” the working definition of the latter was amended to read: “in the peaceful service of achieving noble goals, where *noble* is defined as “having or showing fine personal qualities or high moral principles and ideals.” (Oxford Dictionaries, 2013).

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what constitutes *noble goals* was determined. To achieve that aim, two documents were selected that have widespread consensus in relation to human rights, social justice, and environmental protection: 1) United



Nation's, Universal Declaration of Human Rights (UDHR) and 2) Earth Charter. The rationale for their selection is as follows.

The UDHR is a declaration representing a global consensus of rights to which all human beings are entitled (United Nations, 2013). As the majority of the world's citizens still lack many of the basic rights described therein, actions to secure those rights that do not violate those selfsame rights, can be recognized as worthwhile, noble goals. An example of how the UDHR can be used to galvanize such goals is provided by the United Nations' Millennium Development Goals (2013).

The Earth Charter (2013) is likewise, a document that addresses human rights, albeit with a strong focus on environmental protection and stewardship. Widespread consensus is based on the "drafting and consultation process [that] drew upon hundreds of international documents and took into consideration the input of people from all regions of the world" (Earth Charter, 2013). Although the Earth Charter awaits formal endorsement by world governments, in the years since it's founding it has attracted thousands of organizational endorsements, representing millions of people, including numerous national and international associations—it is arguably the closest thing we have to world consensus regarding environmental protection and stewardship.

In summary, social media initiatives selected for review met the following pre-determined criteria:

- 1) An average citizen can participate.
- 2) The initiative addresses one or more "universally agreed upon noble goals" as defined herein.
- 3) The social impact can be measured and/or is identifiable.

## Case Studies

Three social media initiatives identified as meeting the foregoing criteria, were selected for review include: Avaaz.org, Kony 2012, and Causes.com.

### Background – Avaaz.org

Avaaz—meaning "voice" in several European, Middle Eastern and Asian languages—launched in 2007 with a mission to: "organize citizens of all nations to close the gap between the world we have and the world most people everywhere want" (Avaaz, 2013). With over 24 million members, Avaaz is larger than some countries. Avaaz campaigns are conducted both online and off, spanning the spectrum from human rights to environmental protection, among others. They have "a single, global team with a mandate to work on any issue of public concern" and they self describe as being united by values, "the conviction that we are all human beings first, and privileged with responsibilities to each other, to future generations, and to the planet" (Avaaz, 2013). Furthermore, Avaaz describes their online community as acting "like a megaphone to call attention to new issues; a lightning rod to channel broad public concern into a specific, targeted campaign; a fire truck to rush an effective response to a sudden, urgent emergency; and a stem cell that grows into whatever form of advocacy or work is best suited to meet an urgent need." (Avaaz, 2013)[Italics added].

Co-founded by Ricken Patel, Avaaz is completely funded by members, therefore no corporate sponsor or government backer can insist they shift priorities to suit external agendas. Avaaz has found that people who join the community through a campaign on one issue go on to take action on another issue, and then another (Avaaz, 2013).

### Results

A review of Avaaz.org finds that millions of their members have taken action in the pursuit of noble goals. The scale and scope of member's activities and the results they have achieved could easily be the subject of an entire book. Bentley (2011) provides examples of results achieved by the Avaaz community from specific campaigns. Article numbers in parenthesis refer to the UDHR, specifying the "noble goal" corresponding to the initiative.

- Preventing the introduction of a law to gag the media in Italy; (Article 19)
- Halting the passing of a law in Uganda that would sentence homosexuals to death; (Articles 1, 2, 5, 7)
- Pushing through a law in Brazil to block politicians convicted of corruption from running for office. (Article 21)
- Bypassing the Burmese Government's block on international aid after Cyclone Nargis by depositing \$2 million (£1.25 million) in donations in the account of a local businessman to pass to the monks running the relief effort. (Articles 1, 25)

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*KONY Campaign 2012*, was a campaign launched in 2012 by Invisible Children, a nongovernmental organization founded by Jason Russell, Bobby Bailey and Laren Poole. The campaign was design to bring the world's attention to Joseph Kony, the leader of the Lord's Resistance Army, considered to be one of the world's worse perpetrators of crimes against children (e.g., maiming, torture, murder). The controversial campaign was awarded "Digital Campaign of the Year" in 2013 at the South by Southwest (SXSW) conference. The KONY campaign began as an experiment:

Could an online video make an obscure war criminal famous? And if he was famous, would the world work together to stop him? Or would it let him remain at large? *The experiment yielded the fastest growing viral video of all time. 3.7 million people pledged their support for efforts to arrest Joseph Kony.* (Kony 2012, 2013) [Italics added]

More than 12.5 million tweets were generated in the month following its release and thousands of "pledgers" rallied in Washington, DC to show their support. *Kony 2012 Campaign* successfully used social media to reach millions of people with their message. KONY was the #9 most searched person on Google in 2012 and Invisible Children became the most liked non-profit on Facebook with 3.1 million "likes" (Kony 2012, 2013).

#### Results

The actions of millions acting in solidarity against a warlord achieved impressive results, a full account is provided on the website in terms of three areas: program, political, and social (Kony Campaign, 2013). The examples below are drawn from the "program" and "political" results. The noble goals addressed by Kony 2012 include Articles 4 and 5 of the UDHR: prohibiting slavery and torture respectively, though they are by no means limited to these.

- Two LRA commanders have been removed from the battlefield, Maj. Gen. Ceasar Acellam and Lt. Colonel Vincent Binansio "Binani" Okumu.
- 44 radio operators from CAR and DR Congo were trained on using the Early Warning Radio Network to protect themselves and their communities in December 2012
- 690,000 defection fliers have been printed and distributed across DR Congo and CAR
- 5 LRA (2 men and 3 women) surrendered in CAR on November 28, 2012 with a defection flier designed and printed by Invisible Children in-hand
- Invisible Children constructed 3 FM radio towers to broadcast "come home" messages over 37,000 sq/km of LRA traveled territory (Mbokie, Obo, Dungu).
- 89% of LRA escapees credit "come home" messaging as the reason they decided to attempt escape
- The signatures of 3,729,815 people from 185 countries were delivered to the U.S. Ambassador to the UN, the UN's special representative for Central Africa, and the African Union's Special Envoy on the LRA issue on June 26th
- The U.S. Senate unanimously passes the KONY 2012 resolution which condemns Joseph Kony's atrocities and encourages the U.S. to support efforts to stop the LRA
- On January 2013, Congress passed new legislation authorizing a reward of up to \$5 million for information that leads to the arrest of Joseph Kony (Rewards for Justice Bill). (Kony Campaign, 2013).

#### Background – Causes.org

Launched May 25, 2007, Causes.org is an online activist community co-founded by Sean Parker and Joe Green. Causes' mission is "to empower anyone with a good idea or passion for change to impact the world." (Causes, 2013). Using the Causes platform, "individuals mobilize their network of friends to grow lasting social and political movements." (Causes, 2013). Any user can create a cause, whether they work for a nonprofit or are an activist interested in a certain issue. Users publicize their activity to their personal networks, which are integrated with Facebook and use the persuasive power of social networking to promote various causes. The Causes leadership does not currently create in-house campaigns on topics of interest to the community. With over 100 million members, Causes represents a powerful force in the area of online activism.

#### Results

Determining results for Causes was difficult due to the wider variety of initiatives in which members are engaged. Members are seeking to end "gendercide in China" to "raise funds for disaster relief" (UDHR Article 25), to "protecting the gray wolves," and to "change the way the US Congress drinks water". While many of these initiatives fall within the rubric of noble goals, as defined herein, and success stories are frequently posted, documentation with specific facts is lacking.

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Results from two of the case studies, e.g., Avaaz.org and Kony 2012, clearly demonstrate that actions taken online impact the real world. The case studies reviewed included actions taken to secure human rights and environmental protection, thus in keeping with the definition of heroism utilized herein, the individuals participating in these actions may be understood to participating in heroic activity. The research suggests that a new form of heroism is emerging, a collaborative form that relies upon the actions of millions of individuals. Those actions can be set in motion by the efforts an individual (e.g., Avaaz.org), a small group of individual (e.g., Kony 2012), or through collective decision-making (e.g., Avaaz.org). Although this research has not examined risks associated with such actions, research has shown that risks are situational (Zimbardo, 2007) thus individual risk will depend largely upon the situation of the individual. Where traditional concepts of heroism are closely associated with acts of bravery involving risk of life or limb, the case studies reviewed indicate that *collaborative heroism* may be more closely associated with a variety of character strengths and virtues, including compassion and perseverance in the face of injustice. However, with Internet censorship and surveillance, a fact of life for millions of individuals around the world, this may prove to be a sampling error. It is a prime area for future research.

## Conclusion

Just as interactive technologies and social media have profoundly impacted the social, economic, and political spheres, among others, so too are they impacting the mythic and moral spheres. Areas traditionally associated with heroism, including the three broad forms of heroism identified as martial (military) heroism, civil heroism, and social heroism (Franco, Blau, Zimbardo, 2011, p. 101), are being impacted by Internet technologies. The data cloud has become a situational factor in our lives submersing individuals within an interactive matrix where clear dividing lines between action in the “cyber” world and the “real” world disappear. Interconnectivity is fundamentally changing the way humanity goes about accomplishing noble goals. Contemporary expressions of heroic behavior are manifesting in a collaborative form—seamlessly bridging the online and offline worlds.

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# **EXHIBIT 5**

Murdoch University in Perth, Australia. Olivia has an enduring interest in the everyday heroism movement and the hunt for what she calls the 'heroic gene'. *das*

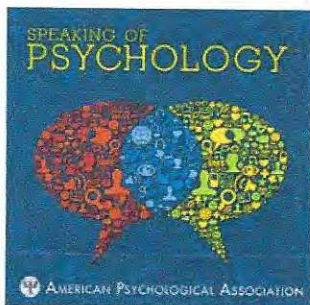
My second guest is consciousness hacker, futurist, and CEO of Evolutionary Guidance Media, Dana Klisanin. Dana's work explores how we can use information technologies and the new media to promote human wellbeing and flourishing."

## HARVESTING HAPPINESS

((TALK RADIO)) with LISA CYPERS KAMEN

The modern altruistic life.

The Modern Altruistic Life With Stephen Post and Dana Klisanin  
Harvesting Happiness



### Speaking of Psychology: Digital altruism and cyberheroes

(<http://www.apa.org/research/action/speaking-of-psychology/digital-altruism.aspx>)

(<http://www.apa.org/research/action/speaking-of-psychology/digital-altruism.aspx>)

**Audrey Hamilton:** The study of online behavior often focuses on the negative, such as cyber-bullying or cyber-attacks. But psychologist Dana Klisanin is studying the ways people are using the Internet to help others. She calls it digital altruism. I'm Audrey Hamilton and this is "Speaking of Psychology."

Dana Klisanin studies and designs media and interactive technologies that encourage people to live consciously. Dr. Klisanin is currently investigating the impact the internet and social media have on heroism. She is the designer of an award-winning online game "The Cyberhero League." She is also the founder and CEO of Evolutionary Guidance Media R&D, Inc. Welcome, Dr. Klisanin.



(<http://techland.time.com/2013/12/02/altruism-in-the-digital-age/#ixzz2mLN4q1CW>)

**TIME - Altruism in the Digital Age**  
 (<http://techland.time.com/2013/12/02/altruism-in-the-digital-age/#ixzz2mLN4q1CW>)

Increasingly digital platforms are encouraging us to bring out our selfless side online. By Kharunya Paramaguru (<http://techland.time.com/author/kparamaguru/>) Dec. 02, 2013

When the Oxford Dictionary announced this month that “selfie” was its word of the year—noting that its use in the English language had increased by 17,000% in the past year—it confirmed in the minds of some that the open architecture of the web and social media has enabled us to “look like raging narcissists.” But as the number of digital platforms designed to encourage sharing, helping and giving—often with no tangible reward for users—proliferate, the web appears to be allowing our selfless, rather than selfish, side to thrive.

Read more: Altruism in the Digital Age | TIME.com (<http://techland.time.com/2013/12/02/altruism-in-the-digital-age/#ixzz2mLN4q1CW>) <http://techland.time.com/2013/12/02/altruism-in-the-digital-age/#ixzz2mLN4q1CW> (<http://techland.time.com/2013/12/02/altruism-in-the-digital-age/#ixzz2mLN4q1CW>)



**BBC - Digital Human**

(<http://www.bbc.co.uk/programmes/bo3c2zw6>)

(<http://www.bbc.co.uk/programmes/bo3c2zw6>)

**Episode 1 of 6**

Aleks Krotoski explores what technology tells us about ourselves and the age we live in. In this first programme; is the digital world allowing us to be more altruistic than ever?

So does altruism exist online? With all the stories of cyber-bullying and trolling it's very easy to forget the random acts of kindness that the technology also allows. Aleks explores some amazing stories of online altruism. But when no good deed goes unpublished and you can keep score of your goodness through 'followers', 'likes' and the accompanying boosts to ego and reputation is truly selfless altruism online an impossibility? And in the end, if good gets done does it matter?

Contributors: Primatologist Frans De Waal, Psychologist Dana Kilsanin, Founder of Random acts of pizza Daniel Rodgers, YouTube DIY guru Chez Rossi

Producer: Peter McManus.

# **EXHIBIT 6**





Ex 6

## THE FUTURIST Interviews Dana Klisanin, Creator of the Cyberhero League (<http://www.wfs.org/futurist-interviews/futurist-interviews-dana-klisanin-creator-cyberhero-league>)

(<http://www.wfs.org/futurist-interviews/futurist-interviews-dana-klisanin-creator-cyberhero-league>)

Several technologies and social innovations were featured in the second Futurists: BetaLaunch (F:BL) invention expo, part of the recently-concluded WorldFuture 2012 (<https://www.wfs.org/worldfuture-2012>) conference *Dream. Design. Develop. Deliver.* (Toronto July 27-29). F:BL is

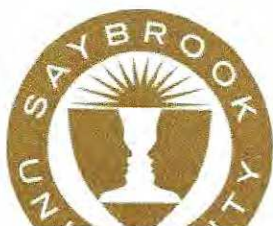
a “petting zoo” where WorldFuture attendees can interact with artifacts from the future and engage with the exhibitors. Below is an interview between THE FUTURIST magazine and Dana Klisanin, (<http://danaklisanin.com/>) CEO, Evolutionary Guidance Media R&D, Inc. and creator of the Cyberhero League, (<http://www.cyberheroleague.com/>) a social platform that will enable children to actively impact the welfare of people, animals, and the environment through everyday activities, and one of ten F:BL winners.

### Are Online Superheroes Ready to Save the World?



PR Web, June 26, 2012, Most of the research being done about the internet is evaluating it as a threat. From cyber-warfare to cyber-bullies and cyber-crime, the internet is often seen as a kind of wild west frontier, filled with criminals. Dr. Dana Klisanin (<http://www.seattlepi.com/>)

controllerName=search&action=search&channel=business%2Fpress-releases&search=1&inlineLink=1&query=%22Dana+Klisanin%22) has just received a major award (<http://www.saybrook.edu/forum/alumni/saybrook-alumna-dr-dana-klisanin-receives-media-psychology-award>) for young researchers by focusing on the way online culture is bringing out the best in people, and organizing them to save the world. Klisanin, who received her PhD in psychology from Saybrook University (<http://www.saybrook.edu>) in 2003, has identified a new personality archetype emerging in the modern world: the “cyberhero” (<http://www.newexistentialists.com/posts/02-16-12>).” (Click title to continue reading.)



**World, Meet the Cyberhero**  
(<http://www.newexistentialists.com/posts/02-16-12>)



"We know the internet has changed the way we shop, socialize, and schedule – but how is it changing our sense of human potential. When we dream of who we might be in a networked world, what are we dreaming about? According to Dana Klisanin, Executive Director of Evolutionary Guidance Media Research & Design, society has focused on the negative stereotypes of internet users... like "cyberbullies" or addicts... while a new conceptual archetype demonstrating human potential has emerged and inspired millions: the "cyberhero". (Click title to continue reading).



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## **An Interview with Dana Klisanin: The Hero and the Internet** (<http://www.civilination.org/blog/the-hero-and-the-internet-dana-klisanin-ph-d-on-the-cyberhero-archetype/>)

*March 3, 2012, "Although the bulk of psychological research continues to focus on the negative uses of the Internet, i.e., cyberbullying and the*

*cyberbully, the total number of people engaging in acts of digital altruism and other forms of pro-social digital activism exceeds 100 million."* – Dana Klisanin

Dana Klisanin, Ph.D (<http://danaklisanin.com/>) is the Founder and Executive Director of Evolutionary Guidance Media Research & Design, Inc., where she conducts research in the area of positive media and strategizes with corporations and non-governmental organizations interested in promoting social responsibility through media campaigns. In her recently-published paper The Hero and the Internet: Exploring the Emergence of the Cyberhero Archetype

([http://mprcenter.org/mpr/index.php?](http://mprcenter.org/mpr/index.php?option=com_content&view=article&id=216:cyberheroes2&catid=24:socialnetworks&Itemid=183)

[option=com\\_content&view=article&id=216:cyberheroes2&catid=24:socialnetworks&Itemid=183](http://mprcenter.org/mpr/index.php?option=com_content&view=article&id=216:cyberheroes2&catid=24:socialnetworks&Itemid=183)), Dana examines digital altruism, which is "altruism mediated by digital technology." Having previously identified three distinct forms of digital altruism including (1) everyday digital altruism, (2) creative digital altruism, and (3) co-creative digital altruism, she has now turned her focus on individuals who engage in digital altruism and represent the "cyberhero archetype". (Click title to continue reading)



## **Are Football Stars Really Heroes, or Just Famous?** ([http://usatoday30.usatoday.com/yourlife/mind-soul/2011-01-20-trueheroes\\_ST\\_N.htm](http://usatoday30.usatoday.com/yourlife/mind-soul/2011-01-20-trueheroes_ST_N.htm))

USA TODAY, Sharon Jayson, February 2011



([http://yourlife.usatoday.com/millions-of-Americans-follow-their-local-teams-and-many-fans, including soul/story/2011/02/Are-football-stars-really-heroes-or-just-famous/43307738/1](http://yourlife.usatoday.com/millions-of-Americans-follow-their-local-teams-and-many-fans-including-kids-see-the-players-they-admire-as-heroes-but-are-they-really-just-because-someone-is-a-celebrity-doesnt-make-them-a-hero-experts-say)) Those who study heroism say there is a tendency to confuse it with fame or celebrity worship, which has sparked some researchers to take a closer look at just what makes a hero in the 21st century.

Social psychologist Scott Allison, a psychology professor at the University of Richmond (<http://content.usatoday.com/topics/topic/Organizations/Schools/University+of+Richmond>) in Virginia, says many become famous today due to media exposure so that "someone may say Lady Gaga is a hero and someone else may disagree."

"What happens is someone becomes famous and we hope here's a hero. We don't realize fame doesn't mean they're a great person. Being famous does not mean they're a hero," says Allison, co-author of *Heroes: What They Do & Why We Need Them*, published in November. . .

. . . Dana Klisanin, a research psychologist in New York City, suggests there's an emerging "cyberhero" who takes advantage of the Internet for digital altruism. The study she presented to the American Psychological Association (<http://content.usatoday.com/topics/topic/American+Psychological+Association>) in 2009, was spurred by those who are proactive online to help others, she says.

"I started to ask 'Who are the people doing this? Where would they fall in our current framework of heroism?' We traditionally think of a hero out there risking their life for someone or doing something more traditionally thought to be heroic," she says. "That's when I started looking into the background of the hero and started to formulate the theory that perhaps living in the 21st century there's a new type of hero arising."



(<http://www.twitter.com/danaklisanin/>)

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([https://twitter.com/Alex\\_Verbeek](https://twitter.com/Alex_Verbeek)): ☺

Take a moment to think of the kids in

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cages. Every day. These are real  
illustrations migrant children drew  
dep... <https://t.co/oHPrwsJWco>  
(<https://t.co/oHPrwsJWco>)

Jul 9, 2019, 12:47 PM

(<https://twitter.com/danaklisanin/status/1148634830780928000>)

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# **EXHIBIT 7**

627

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7 Citations[See all >](#)  
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Cyberheroes: The design and evaluation of an interactive ebook to educate children about online privacy

Article in [International Journal of Child-Computer Interaction](#) 13 · May 2017 with 25 Reads

DOI: [10.1016/j.ijcci.2017.05.001](#)

[Cite this publication](#)



Leah Zhang-Kennedy



Yomna Abdelaziz



Sonia Chiasson

Jul 16, 2012 · Carleton University

#### Abstract

We designed an educational interactive ebook called Cyberheroes and evaluated it to assess its effectiveness at increasing children's online privacy knowledge and behaviour, and supporting child-parent privacy-related discussions. We conducted a user study with 22 children (aged 7 to 9) and 25 parents that included usability evaluations and privacy knowledge and behaviour assessments with children pre/post-reading and 1-week later. Cyberheroes considerably increased children's online privacy knowledge and reported privacy behaviour, and led to superior 1-week knowledge retention compared to the text-only control. Furthermore, Cyberheroes facilitated longer child-parent privacy discussions during co-reading than the control. Children and parents found Cyberheroes engaging, easy to use, and easy to learn. We discuss our interactive ebook's role in children's acquisition, retention, and transfer of knowledge, and the role that interactivity, previous knowledge, and parental guidance play in children's online privacy education.

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### **I make up a silly name': Understanding Children's Perception of Privacy Risks Online**

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Article

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Jan 2019 · *J Early Child Literacy*

Natalia Kucirkova

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### **Co-designing online privacy-related games and stories with children**

[Conference Paper](#)

Jun 2018

Priya Kumar · Jessica Vitak · Marshini Chetty · Elizabeth Bonsignore

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Retention of transfer in motor learning after twenty-four hours and after fourteen months

December 1953 · Journal of Experimental Psychology

Carl P. Duncan · Benton J. Underwood

Acquisition and retention of a transfer task were studied as a function of two variables: degree of learning of the training task and similarity between tasks. After learning both tasks, the transfer task was relearned, once after a 24-hr. interval and again after an interval of approximately 14 months. Found that transfer was positive and varied significantly with both degree of first task ... [\[Show full abstract\]](#)

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A review of the contextual interference effect in motor skill acquisition

September 1990 · Human Movement Science

Richard A. Magill · Kellie Hall

The contextual interference effect is a learning phenomenon where interference during practice is beneficial to skill learning. That is, higher levels of contextual interference lead to poorer practice performance than lower levels while yielding superior retention and transfer performance. This rather counterintuitive effect, first demonstrated by Battig (1966) for verbal materials and later ... [\[Show full abstract\]](#)

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Negative Borrowing in an Indigenouslanguage Shift to the Dominant National Language

September 2006 · International Journal of Bilingual Education and Bilingualism

Nancy C. Dorian

Receding languages in contact with an expanding language are susceptible to various forms of transfer, including covert transfer or negative borrowing, the elimination of features not shared by the expanding language. Retention of two Scottish Gaelic grammatical features with English parallels and of two grammatical features without English parallel is compared in the Gaelic of bilingual speakers ... [\[Show full abstract\]](#)

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Effects of contextual interference on acquisition, retention, and transfer accuracy in shooting a mo...

Edward H Mattson

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Effects of contextual interference and retention intervals on transfer

April 1982 · Perceptual and Motor Skills

Patricia Del Rey · Emily H Wughalter · Deborah DuBois · Mary Carnes

Investigated the acquisition and transfer effects of contextual interference with 54 female university students (aged 18–39 yrs) over 3 retention intervals on a coincidence anticipation task. The experimental task involved predicting the arrival of a light at a predetermined intercept. A range effect was observed during both acquisition and transfer such that marked undershooting (early ... [\[Show full abstract\]](#))

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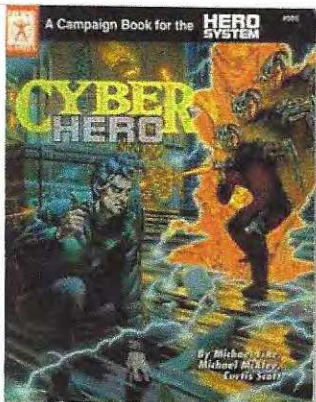
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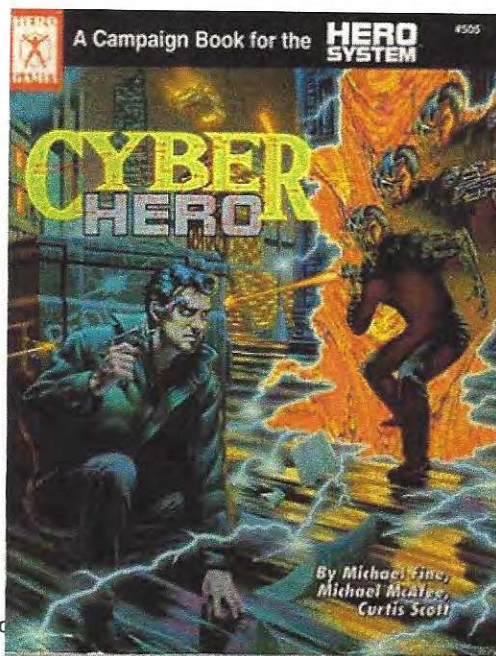
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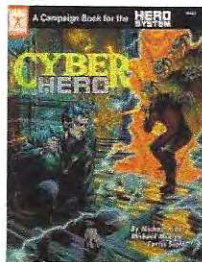
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Manufacturer: Hero Games  
Product Line: Hero System & Champions 4th Edition  
Type: Softcover  
Code: HER505  
Copyright Date: 1992  
Author: Michael Fine, Michael McAfee, Curtis Scott  
Page Count: 224

**Product Description:**

The cyberpunk sourcebook for the HERO System. Covers character creation, with sample characters for each package deal; plus netrunning, cyberpunk campaigns, genre advice, and a sample setting (San Francisco in the year 2090) and sample adventure (called "To Raise a Ghost").

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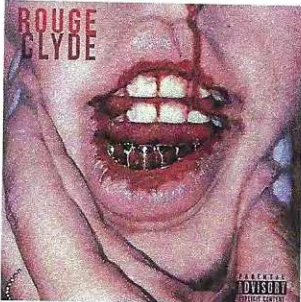
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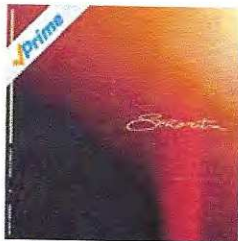
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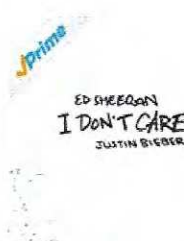
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# **EXHIBIT 10**

5x10



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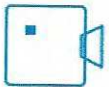
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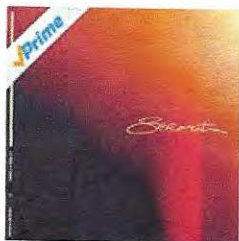
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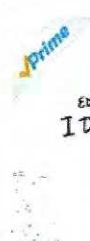
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Cyber Hero

Synptyx

From the Album Cinewave Vol. 1: Direct to Video

January 5, 2015

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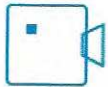
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Ex 12



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From the Album [Megatropolis](#)

June 19, 2007

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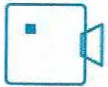
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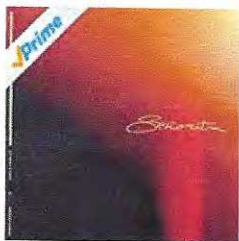
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bad guy  
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13

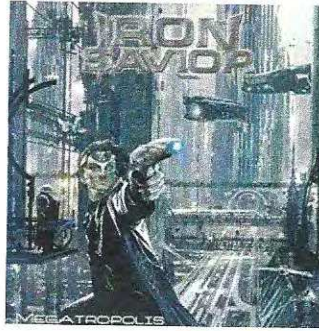
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by Iron Savior

1

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**Cyberpunk'd**

by T.G. Cooper and Selkie Selkie

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**Cyber Hero**

by Gianfranco Maffi, Giambattista Vigani, Giuliano Rivetti, Fabrizio Pendesini

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**No Dead Heroes****DVD**

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- Starring: Max Thayer , John Dresden , Nick Nicholson and David Anderson
- Directed by: Junn P. Cabreira

**Snow Crash: A Novel**

by Neal Stephenson

1,617

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# **EXHIBIT 14**

EX14



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## Cyber Hero Dream Boy (Radio Edit)

Derek Lontis

From the Album Cyber Hero Dream Boy

March 8, 2017

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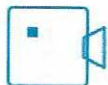
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bad guy  
Billie Eilish

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I Don't Care  
Ed Sheeran & Justin Bieber

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You Need To Calm Down  
Taylor Swift

32

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# **EXHIBIT 15**



Ex 16



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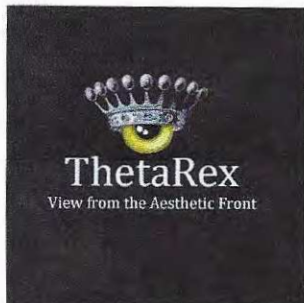
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## Super Cyber Hero

Thetarex

From the Album Thetarex

April 15, 2008

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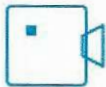
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Taylor Swift

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# **EXHIBIT 16**

F210



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Boys

## Bedding Number of Pieces

## Sarah the Cyber Hero



Story by Emily Rauer  
Illustrated by Michael D. Rau

## Sarah the Cyber Hero

by Emily Rauer and Michael D. Rau

3

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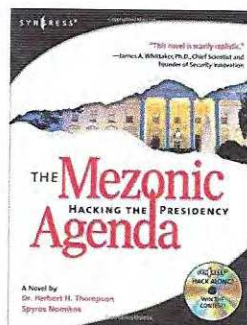
## Cyber Force Strike

Aug 28, 2018 | by Top Shooter Games

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12

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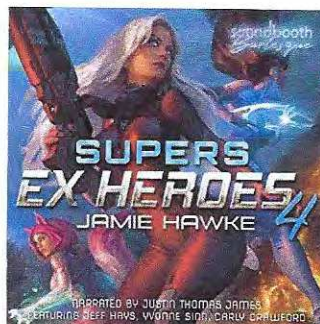
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# **EXHIBIT 17**



# ABOUT CYBERHERO LEAGUE

## REAL-WORLD IMPACT

CYBERHERO LEAGUE® is a new brand of edtech games and toys designed to empower youth by giving them the ability to use technology to earn lifesaving aid for real people, animals, and the environment. Cyberhero League enables kids to learn and play together for a sustainable future while they learn and play.

Children contribute to the needs of others through our partnerships with nonprofit organizations. Cyberhero League was formed by and for people determined to use the World Wide Web to protect and defend the Web of Life. It all began with the recognition of a new kind of hero: the Cyberhero.

## **CYBERHEROES**

Cyberheroes are real people who use digital technologies to help other people, animals, and the environment, especially when other people are looking the other way, or doing nothing. Their actions are considered heroic if they aim to address the Articles of the United Nations' Declaration of Human Rights, or the Earth Charter, two documents that have a great deal of world consensus as to what constitutes noble goals that serve the betterment of all people. Cyberheroes have some of the character strengths and virtues common to heroes and some of the superpowers common to superheroes.

Cyberheroes wear a "digital cape" because they use digital technologies to accomplish heroic goals. Anyone with a smartphone, tablet, or computer and Internet connection can be a Cyberhero by using these tools to help others.

Cyberhero League was formed to bring the Cyberhero out of academic journals and books & into the lives of people everywhere-especially the lives of children.

## **GLOBAL GOALS**

The Cyberhero League has formed during a special time in the history of the world—a time when the United Nations has issued a



list of 17 [Sustainable Development Goals](#) (SDGs). People, organizations, companies, and corporations around the world are partnering to achieve these goals by the year 2030. Cyberhero League has formed partnerships with many organizations and companies that share this goal. The SDGs are complex: in one way or another, each goal is intertwined with every other goal—they are interdependent. Accomplishing the SDGs will require an enormous amount of collaboration. Because of that, Cyberhero League is determined to develop as many “partnerships for the goals” (Goal 17) as possible. Members of the Cyberhero League, are also partnering for the goals.

## FOUNDER

[Dana Klisanin](#) founded the Cyberhero League to introduce people of all ages to the Cyberhero archetype. A psychologist and futurist, Dr. Klisanin's interest in the Cyberhero began when she was looking for research about goodness, kindness, and altruism online. For every one article she found, she found 100 times that many about hateful, cruel, selfish online behavior. Dana recognized that if cyberbullies and cybercriminals were online, there had to be heroes online, too. She began to investigate people who used the Internet to help other people, animals, and the environment - and named them Cyberheroes. Dr. Klisanin wants the Cyberhero League to help people become aware of the many ways we can use digital technologies to improve the world.

## SUPPORTERS

A dedicated team of individuals held onto the vision and brought the Cyberhero League to life, but the early support of our Indiegogo Backers was the "wind beneath our wings". So, thanks Indiegogo backers!

**EVOLUTIONARY GUIDANCE MEDIA R&D, INC.**

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